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in an inferno. Indeed, you are reminded that if of the "middle class" you might have been one of the first to fall by the way. The intellectual wealth of the nations has been the first to perish.

Mr. Dawson does not limit his pity to the peoples who were victors, for, witnessing death and starvation on the wholesale scale now prevailing in Europe, he has been forced to forgetfulness of "austere self-righteousness and has substituted mercy for justice," to quote his own words. He has watched "the overwhelming tragedy of spoliated childhood." He has visited prisons crowded with youth of both sexes driven to theft by want and turned loose ultimately as moral degenerates, with a "leprous taint which will travel in men's bodies down the ages—a legacy of disease and idiocy."

He has seen the crowded pawnshops, the "last ports of call of the proudly destitute." He has visited maternity hospitals, where, for lack of supplies of clothing, the women go naked. He has consorted with university professors about to die of penury. He has seen a Poland, that for six years has been "a nation of funerals," now a "nation in rags." In Warsaw he has seen a "breadline" of refugee Russian aristocrats, courtiers, and "intellectuals."

Not the least interesting chapter of this vividly written and emotion-stirring book is the one on "Young Germany." Admitting the foolishness of much that "the free youth of Germany" are saying and doing, Mr. Dawson nevertheless believes "their attempt to break chains is the most hopeful sign in central Europe." They should be shown sympathy by the adults and youth of the Allied Powers. It is middle-aged Germany that is caviling over reparations and eluding engagements. German youth must not be thrown back into the arms of reactionaries for lack of comprehension and sympathy. "The rejected idealist is the least forgiving antagonist and the free youth of Germany are a volcano of idealism."

Mr. Dawson does not hesitate to say that, up to date, the Versailles Treaty has caused at least as much misery as the four years of war, but with this difference—the heavier portion of the present misery is being borne by women and children. As a man who fought in the ranks, he considers "the slow starvation of the peace terms nothing less than revolting and savage." He reports the peoples of Europe as saying that the peacemakers "employed the language of the beatitudes while really casting lots for their raiment." Europe now has a dozen Alsace-Lorraines. It drives steadily toward Bolshevism. The only sign of hope on the sky is the league of grateful children which is being built up.

PRINCIPLES OF FREEDOM. By *Terence MacSwiney*. E. P. Dutton Co., New York City. \$2.00 net.

The late Lord Mayor of Cork, who from this time on will be high on the list of the "martyrs" to the cause of Ireland's political liberty, come in what form it may ultimately, was a man of lofty spirit, fine imagination, and more than ordinary skill as an expositor of his own thought. The chapters of this book that deal with the literary and dramatic phases of the "Sinn Fein" movement, with literature and freedom, and with religion are disclosures of the mind and heart of a man of trained intelligence as well as of poetic feeling and spiritual insight. Persons who look upon the present Irish revolution as the work of bigots, illiterate and innately brutal, are in gross error. This man looked upon life as a "divine adventure." He was a democrat and not an imperialist. Temperamentally he hated violence. His religious faith induced a predisposition to ways of peace. But his "ethics of revolt" included use of violence when all else fails. Believing that British authority in Ireland is founded on usurpation, he denied its authority, and he buttressed his case, as a reader of this volume will find, on the teachings of St. Thomas Aquinas, Balmez, and Suarez, great Roman Catholic interpreters of moral philosophy, of whom the first said: "The redress to which the subjects of a tyrant have a just right must be sought, not by an individual, but by an authority temporarily constituted by the people and acting according to law."

ECONOMIC IMPERIALISM. By *L. S. Woolf*. Harcourt, Brace & Co., New York City. Pp. 111. \$1.10 by mail.

This is one of a series of books edited by G. Lowes Dickinson, intended to create an "international mind." It deals mainly with the recent history of and present outlook for Africa and Asia under a conception of destiny which may be summed up by the phrase "the Europeanization of the world." The method employed by the alien rulers is not that of direct colonization, but rather by administrative control to further economic interests.

Shrewdly and candidly this author sees and tells of the imperialistic process. An age of capitalism, worshipping an ideal of economic competition, has registered itself "internationally" in terms of political exploitation. The result is hatred for the European exploiters, that ranges geographically from Timbuctoo to Peking—hatred that has only just begun to find formidable expression, but that some day surely will have its revenge. That is, it will, unless, by their handling of the mandatory system set up by the Versailles Treaty the powers show a new spirit.

Mr. Woolf does not believe that there is any intention of the statesmen of Europe to honestly carry out either the letter or the spirit of article 22 of the treaty. They dare not because they represent nations under capitalistic domination and wholly committed to world exploitation.

As proof of the sincerity of the powers, when they now talk about acting as mandatories with a "sacred trust," Mr. Woolf would like to see all property taken from China by the powers during the past fifty years returned to the Chinese Government, and in addition the railroads and other economic concessions. He would have the powers abstain from financing civil war in China. Alienation of land to foreigners should be made illegal. Compulsory or forced labor should become impossible.

DEMOCRACY AND THE HUMAN EQUATION. By *Alleyne Ireland*, F. R. S. E. P. Dutton & Co., New York City. Pp. 251.

Mr. Ireland is a British-born journalist, the son of one of Emerson's most ardent British admirers. He came to this country some years ago and has held important journalistic and quasi-academic positions. To him the world owes an intimate character study of Joseph Pulitzer, and also studies in British colonial administration. Hence, in writing this book he comes to task with more than the ordinary layman's knowledge of the science of practical politics and the art of government. In the by-products of the World War and the present general disintegration of standards of authority he sees the need of constructive thinking as to the form that the democracy of tomorrow is to take if civilization is to survive, and he deals with this problem, giving especial attention to the United States. For him, whether in a republic or a limited monarchy, the essence of liberty and the source of perpetuity is to be found in the representative character of its institutions, and he is more concerned just now with the flank attack of "direct democracy" than he is with the direct attack of socialism on republicanism. For "delegated" legislators he has no use or trust, because, in his opinion, their advent in and their domination of a legislature gives the mediocre and inferior classes of the electorate rule over superior minorities. It is with the latter element of the American population, whether viewed as voters or as potential expert trained administrators and lawmakers, that Mr. Ireland is concerned. He not only is urging on the United States past or passing British conceptions of the right of the few to rule, but in his defense of his thesis the latest arguments of the eugenicists are used. If he could have his way, an effort would be made to limit migration to this country to the Nordic races. He would decree banishment of all rhapsodic idealism in national policy, internal and foreign, and base conduct on rational processes, using the data of comparative government as ascertained by experts. Qualitative tests of suffrage rights would take the place of automatic entry on such great power and privilege. In short, the world only can be made safe for republicanism, but not for democracy.